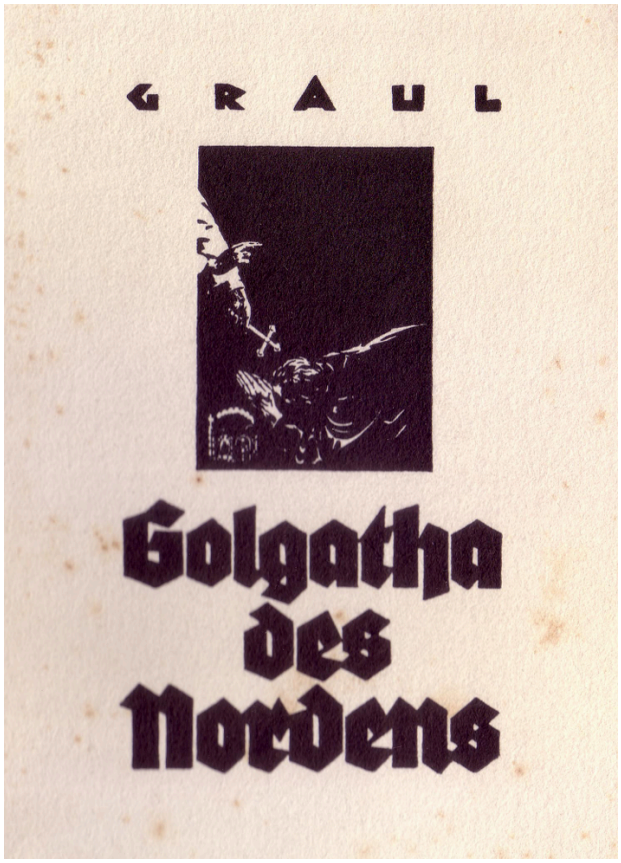
Golgotha of the North:
Images and Reflections on the History of Political Christianity



by Werner Graul

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The Irminsul

The subjugation of the Saxons and their conversion to Christianity is Emperor Charlemagne's greatest achievement.
The first attack was directed against Angrivarii: Charlemagne conquered Eresburg and then destroyed the Irminsul - this is how the history of the Germans is taught.

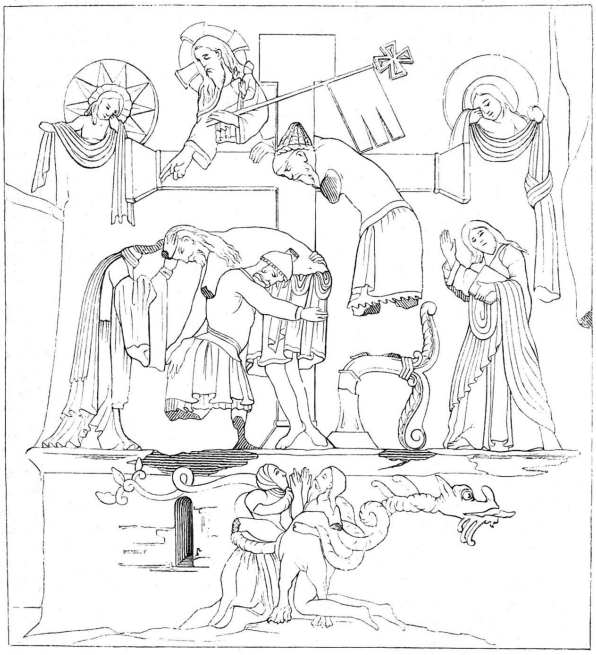
But what was the Irminsul?[1]
In the Imperial Hall in Aachen, a painting spans an entire wall: "Charlemagne the Great Cuts Down the Irminsul."
About a hundred years ago, a painter painted it, and to him, the Irminsul was a grotesque figure, a fetish, "a pagan idol" - the fool!

[1] The Irminsul is the world-tree of Germanic pagan mythology. - The Translator

“Karl der Große zerstört die Irminsäule” (Charlemagne the Great Cuts Down the Irminsul), by Hermann Wislicenus, 1880

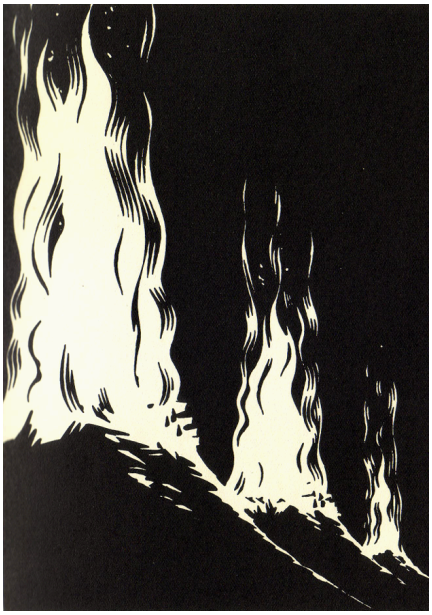
The Germanic celestial sanctuary of the Externsteine near Detmold was replaced, after its destruction by Emperor Charlemagne, with a Christian rock painting, titled “The Descent From the Cross”.
We have studied Christianity and know what that is, this “Descent from the Cross”, for countless are the depictions of the dead Nazarene with the gaping wound in his side, whom the caring disciples are removing from the cross: in this, they use a ladder.
But on the rock carving at the Externsteine, there is no ladder, and instead, a disciple stands on a distorted structure to reach the height of the cross - many scholars have examined this structure and could not make sense of it.
“A throne,” they surmised, “a disciple standing on a throne for the Descent from the Cross—mysterious.”
This mystery persisted until one day, someone came along and said, “That is the broken Irminsul, and a disciple of Christ is trampling it underfoot.”
“A disciple of Christ is trampling it underfoot”—a powerful affirmation of the Germanic symbol.

Now these feet have been chiseled away from the carving, the disciple hanging in midair, clutching the cross: but who struck off those desecrating feet? Were there those among the people who silently knew what they were doing?
The broken Irminsul in the Christian fresco depicting the destroyed Germanic sanctuary bears witness to its form and thus to its meaning: it was the symbol of eternal life, born of the alluring love from the womb of the earth, and just as the blossom unfolds toward conception, the seed toward love, and the tree stretches its branches toward the sky, so did the Irminsul stand in the sun’s halo.



“The Descent From the Cross” at Externsteine

Holy Light



Day and night, summer and winter, structure the Earth's cycle around the eternal light.
Fires blazed at the solstice, transforming the dead into life, for all life on Earth is transformed light—the eternal light of the Sun and the suns.

"Place it in the sun," murmured a young, helpless mother, whose child lacked the strength to live.
"Place it in the sun"—a prayer.

In the soaring pillars of flame, we experienced the certainty of the eternal transformation of death into life, the eternal return, the resurrection: as the consuming flames burst forth from the dead log, leaving nothing behind but ashes woven by the wind, so the life force that had caused the wood to sprout and grow from the earth blessed by sunlight ascended in the light of the fire toward the eternal light from which it had been bestowed.
Christian priests know of the power of faith that is found in the light: that is why they paint suns behind the heads of their believers and call them "halos."

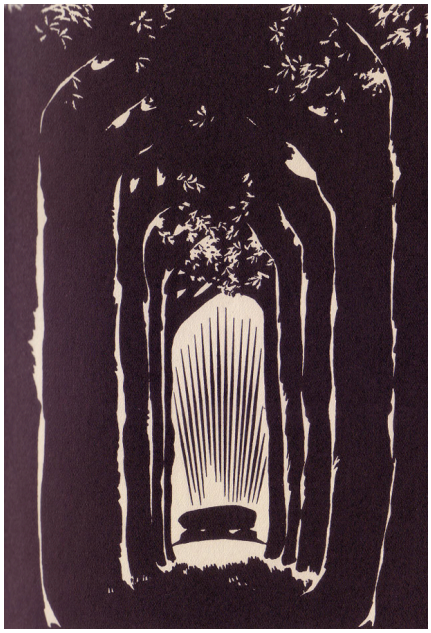
It was an honor for both when his body was consigned to the fire, so that he might enter the source of life uncorrupted: the North knew no mummies then, that futile endeavor to hinder the eternal transformation.
"A barren materialism!" you say - but what is idealism without substance? At the very least, a barren idealism.

In the conflict—in the dichotomy, in "God and the Devil," in "the Kingdom of Heaven and the Valley of Tears," in "body and soul"—lies our bondage, spanning a wretched millennium.
In the living animation of the all-unifying Whole, the Good—the Got—God will be reborn to us.

The fires rise into the winter night, heralding the turning point.

The Solstice—Christmas Eve.

Living Gothic



In the trees' struggle for light and for the earth lies a living parable of all life: the weak and sick are destined to perish, to wither and decay, and to give their sap and strength to the strong.
In lavish abundance, the tree scatters its seeds in the fall: few survive the winter and sprout in the warmth of spring; fewer still find soil for their roots, and only a handful, over the course of the years, fight their way toward the light and rise toward the sky like living pillars of a living house of God.

In the fabric of the forest, the ancestors lived and experienced the divine: within it, they fought, perished, and decayed at sacred sites.

"They consecrate groves and forests, and with the names of the gods they name that which is mysterious, which they behold only with reverence."

The Romans already knew this.

The departed beings decay, rot—a return to Mother Earth.
Decay, rot—purity and peace are the true meanings of these words, but have been distorted by the nonsense of Hell and torment.

"Merely a nature religion," I heard a Christian priest call the dust of the ancestors - is Christianity then the religion of the unnatural?

"Jehovah is not unnatural, but supernatural," says the Christian - that is how it is: supernatural and supranational for Christians, but naturally national for Jews.

That is the essence of Jehovah - “Christianity is Judaism for non-Jews,” says the Jew.

Desecration

From the soil of Germania grew an oak of marvelous size: the people called it “The Power of God”, and they held it sacred.
From the soil of Germania also arose a people of marvelous strength who called themselves the Goths—the Good Ones.

To the glory of Jehovah, this oak fell under Boniface’s axe: this had symbolic significance.
Boniface was a Germanic man and a monk - thus, Rome had corrupted the Germanic people and had corrupted the Good Ones.
Rome lay prostrate before Jehovah, who had sent his only-begotten Son to redeem humanity from the “earthly vale of tears,” from “sinful life,” from what had previously been understood as “life” itself: that was its great goal.

Nordic Rome had once conquered the lands of the Mediterranean and incorporated Palestine, the land of the Jews, into its empire - now King David’s glorious splendor had been destroyed, and Jehovah’s promise to his chosen people rang out like a mockery:

“The wealth of the sea will come to you, the riches of the nations will flow to you… And foreigners will build your walls, and their kings will serve you.”

- Isaiah 60:10

Now the opposite had come to pass - now, under pressure from the Roman governors, the vengeance of the Jewish priestly state was brewing, and—as “stewards of Jehovah’s mysteries”—a new doctrine was born, so that Jehovah’s promise might be fulfilled in a new way:

"Not many who are wise according to the flesh, not many who are powerful, not many who are of noble birth are called - but what is foolish in the eyes of the world, Jehovah has chosen to put the wise to shame; what is weak in the eyes of the world, Jehovah has chosen to put the strong to shame, and what is lowly in the eyes of the world, and what is despised, Jehovah has chosen to bring to nothing what is esteemed, so that no flesh may boast before him."

- 1 Corinthians 1:26–29

Jehovah sent this new salvation through his only-begotten Son—born in Judah.
Thus, Christianity was born of Jewish flesh, conceived by Jehovah's Spirit.

The virgin, immaculate Mary gave birth to the Messiah: a fairy tale? There is a powerful meaning in every fairy tale, and in the year 1854, a rigid hierarchy turned this fairy tale into dogma[2] - this will be the downfall of the fairy tale's power, for once it was all-powerful:

"You shall devour all the nations that Jehovah your God will give you."

- Deuteronomy 7:16

"We are always regarded as a curse to the world, and as a sacrifice of atonement for all people."

- 1 Corinthians 4:13

"Go therefore and make disciples of all nations..."

- Matthew 28:19

[2] Referring to the *Ineffabilis Deus*, published by the Catholic Church in 1854, which stated that the biblical Mary was immaculate, without sin, upon her birth. - The Translator

Victory of Honor

When the walls of Jerusalem had been destroyed; when the Temple of Jehovah lay in ruins, and the victorious eagles of the Roman legions soared above it all, the Jews left Jerusalem and scattered throughout Rome - and yet they remained Jews, for circumcision held them together.
Then, on quiet, stealthy feet, Christianity—conceived by Jews and spread by Jews—made its way into the heart of the Eternal City: in the catacombs of Rome, Jehovah's vengeance gnawed away until the columns of Jupiter were toppled and rebuilt into churches.

The Jews' vengeance gnawed at Rome and gnawed at Rome's conquerors, the Goths—the Germanic peoples.
Driven by an inexhaustible sense of manhood, the Goths had been pitted against the Roman Empire, whereupon the Romans fought, both triumphed and lost, and then acted politically: they absorbed the Germanic peoples, turned them into Roman peoples, and made the Germanic tribesmen into Roman soldiers, officers, and military leaders.
Then new waves of Germanic peoples stormed Rome's borders, and their heroic campaigns defeated the Romans, but they did not defeat the concept of the Roman state—instead, that was overcome by the Jewish apostles of the Christian mission, and the Senate and the Emperor were thus replaced by the Curia and the Pope.

Roman culture became Christian culture, and the Germanic peoples succumbed to it; the Vandals, Goths, and Lombards were absorbed into the Christian racial mix, but the "Germanic" Charlemagne—with his dark complexion and dark origins—Charlemagne, King of the Franks—the Free—became the sword of Christian Rome, became "Charlemagne the Augustus, Emperor of the Romans," and received this title from the Pope: that was the Germanic fate!

“Go ahead and strike at the thorn—Rome remains the Germanic fate, and, deeper than you suspect, this stake is embedded in your flesh!”

These words were spoken in our time by a priest of Rome.
“Go ahead and strike at the thorn...” - the Frisians did so and slew Boniface, the heretic and monk; then Rome made him a saint and claimed that he had been murdered by robbers.
Near Dokkum, at the site of his death, a chapel was consecrated in his honor a few years ago.

Widukind

772 years had passed since the birth of the Jewish Messiah, and nearly a millennium since the first Germanic incursion against the Roman Empire, when Rome, rejuvenated by Nordic manhood but inspired by Jewish messianic ideas, turned against Germania.
The Frankish Empire had inherited the Roman legacy: Charlemagne, King of the Franks and later Emperor of the Romans by the Pope's blessing, waged war against the homeland of the Germanic peoples, from which they had sprung up like "a tree of wondrous size"; he waged a "holy war" against the land east of the Rhine, against the people of the Saren, "until they were either exterminated or had embraced Christianity."

Between the Rhine and the Elbe lay his vast estates, and divided into the tribes of the Westphalians, Engers, and Eastphalians, they lived by the law and faith of their fathers.
The Saxons were pagans, and therein lay their honor: it was this that was to be brought to shame.
Charlemagne attacked, conquered Eresburg, destroyed the celestial sanctuary of Externsteine, and then desecrated the Irminsul - thus, what followed was a struggle lasting a generation, marked by fire and devastation, victories and defeats, peace treaties and uprisings.
The high politics of the Roman school became a dangerous weapon in the hands of the attacker, as did costly robes, heaps of silver, and the sweet gifts of Bacchus[3], for it was easier to subdue a Saxon nobleman with honors and gifts than with the sword.

Widukind, Duke of Westphalia, becomes the hero of the Nordic resistance: he is the champion of a Germanic vision of statehood that will become reality in the distant future, and with him begins the line of Nordic fighters against Christian Rome as a political power.

[3] The Roman god of wine. - The Translator

Time and again, he breaks the influence of the dukes whom Charlemagne had won over with benefices and honors, and calls the people to resistance; time and again, Rome's priests must pack up their relics and flee westward, and when they look back, they see on the horizon the columns of smoke rising from their newly built churches, which are going up in flames.

But soon Charlemagne is back in the country and administering justice: his vengeance is cloaked in a Christian halo, and 4,500 Saxons are beheaded at Verdun; the Aller River runs red with blood.

Baptism

The blood of Verden calls out to the blood, and all who are genuine hear its voice: forge a sword from your plow, farmer, for if you do not fight, you must crawl on your knees.

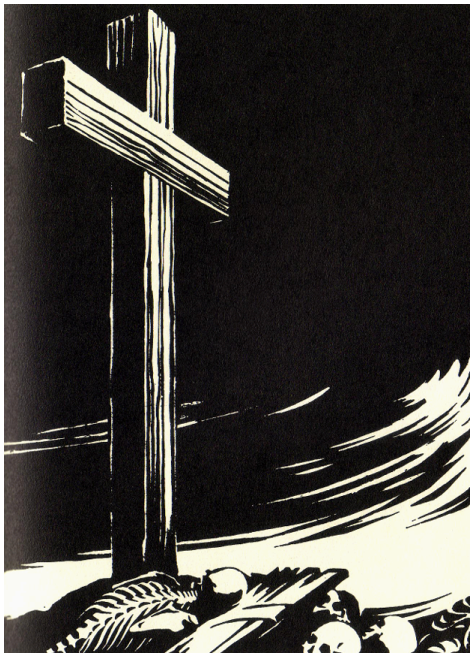
Where your sacred groves once stood, there are now seven dead crosses, and your forests have been handed over to the churches and monasteries - thus, like a storm surge, holy wrath floods the native land and destroys the churches, monks, and the Franks.
All of Saxony takes up arms and forces the attacking Charlemagne to retreat at Detmold - then, in the lowlands of the Hase River, the greatest and bloodiest battle ever to take place on Saxon soil ensues, and it ends with the defeat of the Saxons.
It is not for nothing that Charlemagne is called “the Great,” for he knows how to capitalize on this victory: with his army, he marches through the desolate land and turns it into a Frankish province. Farmsteads and crops are burned, and entire regions are depopulated - then he reaps the political harvest of his victory, and to safeguard Christian interests, he issues the *Capitularies of Paderborn*:

Anyone who clings to the faith of their forefathers, or who neglects even the outward forms of Christian worship, shall be beheaded and burned.
Anyone who fails to be baptized within the prescribed time, or who breaks the forty-day Lent fast, shall be put to death.
Every Saxon must appear in church on holy days; woe to anyone who is absent.
Every child must be baptized within one year.
Cremation is forbidden.
The pagan singers and guardians of the sanctuaries are to be handed over to the Frankish court.
Only the Frankish count may hold court; no one may appear in arms.

A church tithe is introduced and collected, and even today, church taxes weigh on German farms like a mortgage from Charlemagne.
But whoever has transgressed the law and is condemned to death may flee into the arms of the hated Church, for she alone may grant the criminal the right of asylum; there is safety at her altar, which increases her power, and she becomes the mistress of life and death.

The Church triumphs! It collects the heroic ballads and poems of the subjugated, and its faithful son, Louis the Pious, will have them burned - a free world thus sinks into oblivion and a deep slumber, and only in secret, in the “once upon a time,” does the faith in the Liberator live on—in the one who will awaken us from a thousand-year spell.
Only in stories does the faith in the conqueror over the thicket of overgrown thorns live on.

Signs of Death



Centuries later, faith in the old ways once again led the Stedinger peasants to fight against the Bishop of Bremen.
Once more, there was a “holy war”; once more zealous monks roamed the districts, granting indulgences for sins to those who joined the Crusade against the Stedingers; once again the Cross triumphed, while the vanquished perished in death and extermination.

Too much blood, too many curses, too much guilt for these victories: when crosses stand staring across the land, they herald death.
They become signs of death, and therein lies the retribution for the living blood that was spilled in the soil of the North for the victory of that shameful monument on Golgotha.

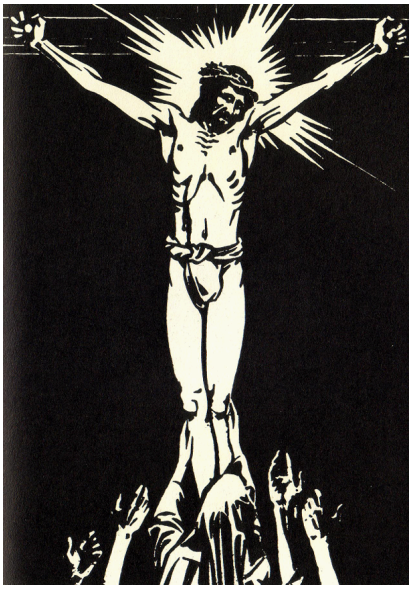
And Widukind?
After the Battle of the Hase River, Charlemagne had the Saxons persuade him to give up his resistance and place himself in Charlemagne’s mercy; thereupon, Widukind appeared deep in West Francia, in Attigny, and was baptized, with Charlemagne himself serving as godfather to his longtime adversary and honoring him with rich gifts.
Then, after his baptism, Widukind returned to his very own homeland, and having renounced his errors, he came to recognize the truth: just as he had once been a fierce destroyer of churches, he then became the most devout worshiper of God and His sanctuaries.

So reports the historiography in the service of Rome, yet the harmony between the adversaries following the bitter war of annihilation is not only suspicious but, when analyzed psychologically, a fabrication intended to glorify Jehovah: the Roman account does not refute the assumption that Widukind was brought to Attigny against his will—after a breach of promise—and forced to be baptized, for this did not

involve Widukind's free will, but only Charlemagne's power, a priest, and a drop of water - are not the cross and the cowl rich gifts for a stubborn pagan?
Nor does the account refute the assumption that Widukind, like Charlemagne's other opponent, the Bavarian Duke Tassilo, was banished to a monastery, for what is one's "truest homeland" in the Christian understanding of that time?

Widukind's fate remains shrouded in darkness, but the truth shines brightly: "Charlemagne, the great and peace-bringing Emperor of the Romans, crowned by God," defeated Widukind, the Saxon duke, and converted him to Christianity - to that end, any means would have been justified.
Now Rome has canonized both of them—both Widukind and Charlemagne.

Devotion



You people of the North had to crawl to the cross and bow your knees before the Son of the "terrible God," before the image of the Messiah.
You were converted: you became "spiritually circumcised."

A Jewish evangelist for Christianity, Rabbi Paul, explains in his epistles the methods of his conversion work:

"What advantage, then, do the Jews have, or what is the value of circumcision? Very much, indeed, for they have been entrusted with what Jehovah has spoken... I, who was circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews...
I can be lowly and I can be exalted; I am skilled in all things—both being full and being hungry, both having plenty and suffering want...
To the Jews I have become like a Jew, so that I might win the Jews; to the weak I have become weak, so that I might win the weak: I have become all things to all people, so that by all means I might save some."

- **Romans 3; Philippians 3-4, 1 Corinthians 9**

To the Jews, Jewish!—To the weak, weak!—To the Germans, Germanic!

The Germanic concept of God was distorted, and it was never truly overcome: the rebirth of light at the winter solstice became the birth of the "Savior," who, transfigured by light, hung on the cross like a hero who gave his life - but not for those who worship him, for his word has been handed down:

"Those who are with me have not understood me."

Rather, he gave his life for “those of Israel to whom belong the adoption as sons, the glory, the covenant, the Law, the worship, and the promises.”

“Is Jehovah the God of the Jews alone; is he not also the God of the Gentiles? Yes, indeed, he is also the God of the Gentiles; he is one God who justifies the Jews through faith and both through faith.”

- Romans 3

We were no match for the rabbis’ subtlety; we believed we could become Christians, and were far from suspecting the background of the impending calamity.

Now what is dangerous for us today is the dispute over the true intentions of the Nazarene, whose teachings we know only from the contradictory letters and the “truths” of his disciples.
What is essential for us is that his teachings created the New Covenant—the New Testament—in order to bring the old covenant of the Jews—the Old Testament—into effect in a new form, after the Jewish state had sunk into a shadowy existence under Roman rule.
Whether this was in keeping with the sacrifice on Golgotha is irrelevant, but no one has ever claimed that Christian doctrine has been fulfilled to this day, for it is part of its deepest meaning that it is unfulfillable, just as it is part of the nature of the priest that “sin” is committed.

Jehovah's Governor

The Son of the Promising Jehovah had been crucified at the behest of the Jewish high priests and a frenzied mob of conservative Jews, who still failed to grasp that a Jerusalem hopelessly defeated by Rome required a new strategy for battle.
The new intellectual direction for the victory of Judaism, which had been embodied in the Son of Jehovah, signified a devaluation of all values that had been valid up to that point: even the high priests trembled for what remained of their power.
A Jew has now pointed out the Jewish-national significance of Judas Iscariot, who betrayed the Messiah and handed him over to the high priests - Judas had deliberately turned the revolutionary of the Jewish priestly state into a martyr, a victim of a rigid Jewish theocracy, and thereby placed him in apparent opposition to the Jewish will to power—an opposition that has deceived believers in Christ to this day.

The Son of Jehovah was crucified, and now his governor, the Pope, reigns in Rome itself and fulfills Jehovah's legacy.
Judah triumphs in Christianity:

"You do not know what you are worshiping, but we know what we are worshiping, for this originates from the Jews.
Do we then abolish the law of the old Jewish covenant through the Christian faith? Far be it from us! We uphold the Law, for Jesus Christ was a servant of the Jews for the sake of Jehovah's truthfulness, to confirm the promises given to our fathers."

To confirm the promise that reads:

"You, my chosen people of the Jews, will devour all the nations that the Lord your God will give you; you shall not spare them or serve their gods, for that would be a snare to you.

Do not be afraid of them, for your God is among you—the great and terrible God.
He will destroy these peoples before you, one by one; your God will deliver them into your hands and strike them with a great battle until He has destroyed them; He will hand their kings over to you, and you shall wipe out their names from under heaven: no one will be able to stand against you until you have destroyed them."

- John 4:22; Roman 3:31; Roman 15:8; Deuteronomy 7:16, 21–24

Yet we no longer fall to our knees before this demonic lust for power, nor have we been destroyed, nor are there any clairvoyant prophets:

Once—I believe in the Year of Salvation One—
the Sibyl spoke, drunk without wine:
"Woe, now things are going wrong!
Decay! Decay! Never has the world sunk so low!
Rome sank to a harlot and a harlot's den;
Rome's Caesar sank to a beast, and God Himself—became a Jew!"

- Nietzsche

The Roman Emperor

Around the middle of the 8th century, the *Donation of Constantine* emerged as a basis for papal authority. Allegedly drawn up in the year 317 by the Roman Emperor Constantine, who had converted to Christianity, he bequeathed to Pope Sylvester—who was pope at the time—and all his successors the imperial diadem, the purple robe, the imperial scepter, and the seal, and granted him sovereignty over the city of Rome, over all provinces, towns, and cities belonging to the city of Rome, to Italy, and to the Western world: this forgery made history!
But forgery or not! The fact that such a document was produced after an alleged slumber of 450 years to support a legal claim to world domination shows, in any case, that Jehovah's ancient promises were pressing for fulfillment within the Church of Christ.

The imperial diadem of the Romans became, through the coronation of Charlemagne, the imperial crown of the "Holy Roman Empire of the German Nation": its rulers had to receive this crown from the Pope's hand, and once German blood now became Roman emperors - thus began the shameful procession of German kings across the Alps for their coronation, for subjugation, only to return home as Roman emperors.
The false glitter of the crown compelled false policies: the Crusades against Islam, for example, became a bloodletting of Nordic blood, which was spilled in the deserts of Palestine.

Through the Pope, Jehovah came to life, and in the Vicar of the Son, the Spirit of the Father worked - thus, in 1075, Gregory VII set forth the following demands of the papacy in a papal decree:

The Pope alone may confer imperial insignia.
All princes must kiss the Pope's feet; the Pope has the right to depose emperors.

Everyone must submit to the Pope's opinion, while he alone is the one who can oppose the opinion of all.

With this, Jehovah's promises drew closer to fulfillment: his kingdom had drawn near, and it was to be established upon the ruins of the nations.

A Symbol of Revelation

In the St. Maria im Kapitol in Cologne hangs a 14th-century Christian artwork: “Jesus of Nazareth on the Rune of Life.”
The God of worldly sorrow and the denial of life hangs crucified on the symbol of Nordic joy and affirmation of life: two worlds, as utterly mutually exclusive as “yes” and “no,” have been forced here into a gruesome grotesque—a vivid parable of what actually happened and tore our people apart, plunging them into misery.
Like the Irminsul, the Rune of Life strives upward toward the light, toward the sun - thus, anyone for whom these sacred Nordic symbols have become a lived experience understands the violation of the Germanic soul by the Jewish Messiah; to such a person, the confusion of those who call themselves both German and Christian is no longer a mystery. and they will no longer be surprised when they encounter Christian priests who, emerging from this confusion, speak like good pagans.
There is probably no other work of art that reveals the tragedy of Christianity’s intrusion into Germanic life as clearly as this painting by a German artist.

What strange paths did the Nordic creative will take to make Christianity palatable to the Nordic people! The Jewish mother of the Messiah became the blue-eyed, blonde “Mother of God,” and Yehoshua of the tribes of Judah and Manasseh became the “Aryan Christ”.
To this day, no visual artist has sought models for Christian images among the Jewish fishermen and merchants and their wives on the Sea of Galilee, for too long have we viewed the figures of the New Testament as people of Nordic blood, and we have imbued them so deeply with our own brand of piety that depicting them as Jews would now seem like blasphemy.

The powerful Church of the Middle Ages watched suspiciously over the interpretation of its teachings to ensure they aligned with its own views - thus did the artist become the Church’s lackey, this fact being handed down to us by history when, in the year 1306, the sculptor Thydemannius de Allemania was

arrested because he had delivered to a Christian priest a crucifix with a crossbeam that did not conform to the “true” shape of the cross.
The true Christian form of the cross—that is the gallows of Golgotha!

Born from the seed of David, yet hanging on the Tree of Life of the North—that is the testimony of the deepest errors: the crossed symbol casts its shadow over us, yet eternal life strives toward the eternal light and finds its way out of the blackest darkness.